The Jesuits and the nobility.

By J. Lanz-Liebenfels (Vienna).

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The Jesuits are practically permitted in the German Empire, especially in Prussia. Like a thief in the night, they have sneaked in. As psychologists, they had chosen the moment of their break-in extremely cleverly. While the general public looks with excitement to the East, where Russian and Japanese weapons are crossing, while the saving and speculating German middle class has no interest in anything other than the wildly fluctuating stock market prices, people indifferently skip over the newspaper reports about the repeal of Section 2 of the Jesuit Law, which in a calmer time would certainly have caused a huge stir among the German people. "What do I care about the Jesuits? The prayer brothers won't eat us, and certainly not me, since my purse is empty and my consoles are safely in the armored car," thinks the liberal German citizen. "It's also ridiculous what the dreaded Jesuits will achieve with their preaching, their superstition and idolatry among us enlightened Germans. The few thousand more priests won't be able to harm us. There will simply be a little more baptism in the German Reich, more wax candles and incense will be burned. The stupid guys who take part in this are completely harmless to us." It is an ineradicable prejudice, the prejudice that the Jesuits are nothing but prayer brothers, theologian dogmatists, skinny zealots in dirty robes and wide hats, uneducated and fanatical religious idiots. The Jesuits are not any of these things. The modern Jesuits are highly educated men of the world, people with the finest manners, who will perhaps soon be seen at the Chancellor's

receptions and will be admired as a wonder of the world. Just wait a little and the Jesuit will be fashionable as a lady-in-waiting in the German Empire.

And since the other "sophisticated" ladies copy like monkeys what is being done at the top, the Jesuit will soon be the most popular salon decoration at the Days. I am completely convinced that he will outdo modern literary and artistic youth among the ladies.

Religion is completely secondary to the Jesuits, the main thing is business and the control of all classes. Yes, if the Jesuits were to win over and captivate their followers with the "supernatural kingdom of heaven" and the preaching of the gospel, then we could watch the Jesuits enter Germany with peace of mind. But stale religious phrases are no longer enough to attract even old women. They must at least have the Sacred Heart cult. The Jesuit does not come with promises of a spiritual nature, he attracts his people with purely material advantages. The Jesuits are today the largest and most successful office and marriage agency. They have connections in the highest circles, over Nonnexions that encompass the entire globe. Cook is pure slander against the "S. J." company. In general, I do not consider the repeal of § 2 to be nearly as dangerous as the admission of the Marian Congregation. Because it is precisely the Marian Congregation that initiates the "mediation." In a few years, the whole of Germany will be riddled and drained by this society of nerds like a tapeworm. Instead of further explanations, I will give an excerpt from the student list of the Jesuit seminary in Talksburg near Vienna. From the names alone, even the most inexperienced can see what influential relationships the pious fathers have through their high-born students and how they serve as an effective advertising sign.

The basic principle of Jesuit tactics has always been to win over the influential high nobility and to bind them to themselves, and this is done through the school and the youth.

The following are currently attending the Gymnasium in Kalksburg, and indeed the first seminary"[1]:

The princes:

Herward v. Auersperg

Louis v. Auersperg

The counts:

Sergins Aprarin

Ferdinand v. Versuch

Franz v. Colloredo Mannsfeld

Joseph v. Chanel-Herz

Balacs Forgách v. Shymes and uncle

Josef Hono

Merander Malnoky v. Höröspatak

Felix Malnoky against Köröspatak

Gustav stalnoky v. Köröspatal veri zu Khevenhüller Metsch

Georg zu Khevenhüller Metsch

Alexander v. Tolowrat Krakowsky

Norbert v. Molowrat, Viebsteinsky

Franz Marenzi

Louis V. Montjoye

Douglas C'Donell v. Tyrconell

1 There is also a "second boarding school" for those with less means. Non-nobles are also admitted to the first non-boarding school if they can pay the correspondingly higher rate. By dividing the school into two parts, the clever fathers are accommodating certain "extremely exclusive" people.

Fidelio Pálffy

Friedrich Pongrácz v. Saint Nicholas

Paul Pongrácz vs. Szent Mikló

Ferdinand Portia

Alexander Salm Hoogstraeten

Alfred Salm Hoogstraeten

August Segur Cabanac

Francis V. Seilern-Aspang Louis Zerénni v. His calmness

Etto to Stolberg Stolberg

Joseph v. Sylva Tarousa

Felix v. Highest input

Viar v. Thun-Hobenstein

Jobann v. liberator

Paul v. White wolf

Christophe v. Wolkenstein-Rodenegg

Eugene v. Zamoyski

Fortunat v. Wolkenstein Rodenegg

Eric V. Zedtwiy Liebenstein

Marl v. Sedtwiy Liebenstein

Ernö Zich to Zich

Jitván Zichy to Zich

Giorgi Zileri from Verme

Barons:

Gábor Apor v. Al-Torja

Vilmos Apor v. Al-Torja

Friedrich Baselli v. Süßenberg

Wilhelm Baselli v. Süßenberg

Heinrich Conrad v. Eibesfeld
Ernst Fraydt v. Fraydenegg
Eduard v. Gudenus
Paul v. Gussich
Maximilian v. Händel
Janos Josika
Emmanuel Capri
Joachim v. Malfatti di Monte Tretto
Joseph v. Malfatti di Monte Tretto
Friedrich Scherpon v. Kronenstern
Oswald Scherpon v. Kronenstern
István v. Sennyy
Friedrich v. Spiegelfeld
Egon v. Steiger
Karl v. Tinty Blankenstein
Feri Vésey
Nikola Vranyczany Dobrinovie
Friedrich v. Waldbott Bassenheim
Albert v. Walterskirchen
Joses Wrazda v. Kunwald
Heribert v. Wurzbach etc.

The list of lesser nobles would be just as long, but they all come from respected and equally influential families. However, one can already see from this excerpt that almost the entire Austrian nobility hands over their sons to Jesuit education. Once the Jesuits start the Marianist Congregation and its schools in Germany, they will soon have the German nobility, which they already largely

control, on their side. Precisely because our modern upper society is completely indifferent to religion, because Catholic and Protestant nobles today have very intimate relationships with one another, it will be very easy for the Jesuits to lure the Protestant nobility as well. It is an incredibly clever policy, the Jesuit policy, to stick with the nobility through thick and thin. Our time is incredibly democratic and socialist, but only in black and wood paper! There has never been a time that was more aristocratic and plutocratic than the present. Plutocracy is to be rejected from the outset, and a pseudo-aristocracy that depends purely on externals, on "von" and on coats of arms painting is equally reprehensible.

This is and never was aristocracy in its essence. The true and ever-present aristocracy is noblemanship, even without the "von" and without a coat of arms. Today the Jesuits only promote pseudo-aristocracy, they do not allow themselves to be swept away by the Simplicissimus hype. They know very well that today, with the aimless ranting against the nobility, the Protestant German nobility in particular is looking in vain for an ally. Loyola is now playing the role of the patron of the nobility.

But today there are enough noblemen who are also noblemen in their views, who would rather stand on the left than on the right. But they are often met with suspicion simply because of their nobility. It is understandable that the enlightened aristocrats also try to form a closed ring. The Jesuits have cleverly observed all this. The German nobility, especially the poor Protestant nobility, is prepared for Jesuitization. What all the economic artists have not quite succeeded in doing, the Jesuits will be happy to do, namely to build a bridge between East Elbian agrarians and West German Catholic industrialists. Through the Jesuit school, through their job placement and their marriage bureau, they will weld together the nobility and the patricians, blue blood and money with a determined hand. They are masters in

this art of alloying. Will the Protestant nobility be able to resist the Jesuit temptations, will it be able to resist the gentle but lasting pressure in the long run?